

in times ancient and modern, is there the same spiritual being, the same sense of accountability, the same sense of a supreme being, lawgiver and judge, the same sense of sin and the fear of judgment, the same seeking for peace, the same anticipation of another life. There are in all these false religions, the same cravings for a revelation of divine mercy, the same beliefs in incarnations, God dwelling in human form, the same hope of atonement, by the giving of life in sacrifices, the same seeking in prayer for a deity, if haply they may find him.

It is an unimpeachable testimony to the religion of Christ that going everywhere among the nations, it has found acceptance. It has fully satisfied the wants of the souls of men, in lands of enlightenment and in islands of the lowest brutality. It has been bread for the hungry and water for the thirsty in every land. Beyond all debate, it is shown that Christ is the desire of all nations.

THE MINISTER'S CITIZENSHIP.

We hear much of late about the impropriety of ministers having anything to do with political and civic matters. The special occasion of it is the interest that most ministers have shown in everything that will reduce the power and remove the danger of the liquor traffic. The saloonists and their friends and apologists would do well to remember that ministers are citizens and as such have just the same rights as other citizens, and their calling no more deprives them of their rights than the saloon business deprives the liquor man of his rights. Their calling in no way deprives them of the privilege of paying their taxes, and if they are taxed for their polls and their property they are just as much entitled to representation in everything pertaining to citizenship and government as any other citizens. To use their pulpits for political or civic purposes is another thing. No right thinking person can approve of this. But out of the pulpits and official ecclesiastical relations, where only spiritual matters may be presented, they have equal privileges with all others, even though these others be saloon people and their advocates and upholders. It might be easily argued, too, that if the ministerial calling disqualifies a man for good citizenship and the rights and activities of good citizenship, why should not public opinion regard the nefarious whiskey business as a disqualification for citizenship?

The Journal and Messenger (Baptist), in an amiable outburst, says: "We can not help thinking that multitudes of such men as the late Theodore Cuyler, John Hall, John Wesley, Dwight L. Moody and Gipsy Smith have got into Christ without Baptism." Yes! and once we heard an educated Roman Catholic tell a Presbyterian minister that there was a chance for him to get to heaven "because our Church has a dispensation for those who sin through ignorance." But when they and we reach that haven perhaps we shall find that the Lord looketh upon the heart, and that "in every nation he that feareth God and worketh righteousness is accepted with him." To make membership in one denomination a condition of salvation is foolish.

THE REDEEMER'S CARE FOR HIS CHURCH.

As-Seen in the Book of Revelation.

III.

In the Apocalypse we have seen in chapter 1 the Redeemer, as the Church's head, appearing in glory and power for the sustenance and defense of his Church. In chapters 2 and 3 we have seen him telling his people how to act and live that they may reap the benefit of his care. In chapters 4, 5 and 6 we have seen him as the Church's King so directing and controlling the movements of armies and of rulers as to richly promote the welfare of his Church.

In chapter 8, a new presentation of the Redeemer's work is found. It is that of the Great High Priest.

The opening of the new theme is marked by the usual language of this book (8:5). "And there were voices and thunderings and lightnings and an earthquake," an expression of divine energy.

What was the occasion of this putting forth of the Redeemer's power? The answer is found in verse 3. An angel appears, whose characteristic is that he has a censer in his hand, "and much incense was given unto him that he should offer it with the prayers of all saints."

The presentation, therefore, is of the prayers of God's people ascending to his seat in heaven. What response do they receive? In the third chapter of Habakkuk when he prayed, "the everlasting mountains were scattered, the perpetual hills did bow." So here the thunderings and lightnings represent God's exercise of his power in answer to his people's prayers.

Then seven angels begin to sound. The original meaning of the word angel is "messenger." Does it in this connection point to some individual angelic person? Or does it rather convey the idea of the exercise of such agency as God may please to use as his messenger? If so, we may regard the "angel" as an expression of the putting forth of divine power in such ways as may be necessary for the answer of our prayers.

In the last chapter of James we read: "Elias was a man subject to like passions as we are; and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months." In the eighth of Revelation God's people pray, and (verse 7) there followed whatever is symbolized by "hail and fire mingled with blood." Exactly what it was, we know not, but we feel that it certainly points to divine intervention in answer to these prayers.

When the Spanish Armada threatened England, God's people prayed, and one of these angels sounded on the waters of the English Channel; and lo, the Armada perished.

Four angels sound. We may not interpret the exact significance of their phrases, "all green grass was burnt," and the "third part of the sea became blood" and a "third part of the waters became wormwood" and "a third part of the stars were darkened." Space limits us from the discussion of these minutiae. They seem to point to the crippling of whatever powers would destroy the Church of God.

When the fifth angel or agency works, the bottomless